5:La Barre E-5 (1937-1938) 1946
SF24 Uru SF24
Chipaya.

ficed to the house spirits, and a cup of blood is presented with all kinds of offerings and decorations to the stuffed cat, which is kept in a corner.

The herds of each family are protected by a special samiri—a stuffed sheep buried ritually in a corral together with offerings of blood, herbs, and coca, and with a box containing images of sheep made of grease, mineral powders, flowers, sweets, and several other magical substances.

Whenever an animal is slaughtered for food, a short ceremony takes place with offerings of coca and chicha. The head is placed on an improvised altar decorated with flowers, on which they also place coca and the cupulae with the sacred mixture. The natives salute the head, offer it coca, and pour a few drops of chicha or alcohol in its honor.

After shearing the llamas and sheep, the *Chipaya* make libations on the wool and offer coca and chicha to small clay images of sheep and llamas. These images are also deposited on Christmas Eve on the church's main altar.

Shamanism.—Certain diseases attributed to supernatural causes are treated by the yatiri. He makes the usual libations and offerings, and kills a sheep by pulling out its heart, which is placed on the ailing region of the patient's body.

Divination is practiced by the examination of a bunch of coca leaves.

FOLKLORE

Chipaya folklore is essentially the same as that of the *Aymara*. The tales collected by Métraux (1935 c, pp. 395–415) deal with the misfortunes of Fox, the trickster, who is fooled by Condor and Duck. The motifs of the magic pregnancy and of the miraculous recognition of the unknown father which form part of the myth of Coniraya, recorded by Francisco Davila, in Huarochiri, occur also in a *Chipaya* tale. Other elements of the same tale show close relationship with *Chiriguano* folklore. The *Chipaya* represent themselves as the last survivors of the chullpa people who have been exterminated by the Sun, an obvious survival of the myth of the destruction of mankind as told in the ancient Andean mythology.

BIBLIOGRAPHY

Bertonio, 1879 b; Brinton, 1890; Chamberlain, 1910; Créqui-Montfort and Rivet, 1925–27; Ehrenreich, 1905; Forbes, 1870; La Barre, 1941; La Grasserie, 1894; Latcham, 1910; Métraux, 1934 c, 1935 b, 1935 c, 1936 a, 1936 b, 1936 c; Ore, 1607; Polo, 1901; Posnansky, 1934; Rivet, 1925–27; Uhle, 1896; Vásques de Espinosa, 1942.